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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. III. NOVEMBER, 1888. No. 11

WHILE our societies are taking steps to lengthen their lists of subscribers to WOMAN'S WORK, let us not neglect the equally important matter of RENEWALS. When the date of subscription expires your magazine is stopped. Some of our good friends are wondering this moment why "that W. W." didn't come last month. Three or four weeks later they will be writing to "those careless people at 53 Fifth Ave.," inquiring about it. All the trouble is you have not RENEWED your subscription. Look at the yellow slip pasted on the cover of your last number—that tells the tale. We beg all our readers, North, South, East and West, to be as thrifty and prompt in this matter as they are good and lovely, and save trouble and money to their magazine by PROMPT RENEWALS. What is promptness? Renewing *one month before your time is out.* This saves:

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Send 60 cents in check, money order, postal note or stamps (ones or twos only). Address: WOMAN'S WORK FOR WOMAN, 53 Fifth Avenue, New York City.

A SECOND farewell meeting was held at the Mission House on the morning of October 3d. This time it was for our India party of seven (*see* the list in October W. W.), who sailed in the afternoon of the same day. More than a hundred interested friends gathered before the cheery open fire in Lenox Hall, and sang together "Blest be the tie that binds." Dr. Wells presided, Mr. Booth, the oldest member of the Board, addressed the departing missionaries, and Dr. Geo. Alexander, also of the Board, committed them and their future to our Father's care. Our young ladies bore themselves most calmly and hopefully.

AS WE predicted, there are yet more names to be added to the list of fifty-one missionaries sailing under the banner of our Board this fall:

Rev. U. S. G. JONES made the seventh bound for India.

Rev. and Mrs. GEORGE WOODHULL and Miss LILY MURRAY expect to sail during the month for Tokyo, the latter to be connected with Graham Seminary.

Rev. WM. B. HAMILTON and wife and Rev. WM. M. LANGDON sailed for North China October 9th.

Rev. DANIEL L. GIFFORD leaves for Korea October 27th, and Rev. WM. GARDNER and his sister hope to follow a little later.

Mrs. WM. T. FINDLAY has gone to Winnebago, Nebraska. May these dear friends in leaving

> "The peaceful joys of home behind
> To seek the foreign shore,"

all experience more even than

> "In the fondly-loved 'behind'
> Christ, in the bright 'before,'"

and that

> "Blest are they who start with Him
> To seek the foreign shore."

EVERYTHING in missions, except principles and aims, are liable to revision. Persons hold themselves subject to whatever

circumstances require, and so it happened that Miss Holmes, who was announced last month as transferred to Persia, while standing ready to go either way, was, within twelve hours of her departure, re-transferred to her beloved Syria mission.

Mrs. Reginald Radcliffe, told the ladies in a meeting at the Mission House, the other day, that friends of missions in the old country are learning in these days to use new and unexpected methods. She instanced the fact that a considerable number of their prominent and experienced workers, those who in former times would have been considered beyond a suitable age for such an undertaking, have lately been called of God, and have broken up their homes and gone into the foreign service, generally at their own charges. She said that, although they left positions from which it seemed as if they couldn't be spared, yet, in no case has the work they dropped in England suffered loss, "and if such workers among you in America get the same call from God, I charge you," said Mrs. Radcliffe, "not to hold them back." Her most earnest and delightful talk was followed by the announcement on the part of one of our ladies that just such an experienced worker *has* been lately called from among us, and desires, after a period of training, to go forth, defraying her own expenses, and taking others with her.

Mrs. Chamberlain, of the Brazil Mission, has kindly forwarded us the information received from her husband, that the Synod of Brazil is an accomplished fact. Mr. Chamberlain wrote on Sept. 7th: "We were unable to organize Synod until last night at 7 p. m. I was called to preside until officers should be elected; Rev. E. Lane preached the sermon; the stated clerks of the three presbyteries called the rolls of their members and churches; Dr. Blackford read the Constituting Act. At the call of the President they formed in a semi-circle (in all 30), around the pulpit and responded affirmatively, by raising the right hand, to my question: 'Do you hereby confirm the vote we have already taken in our separate presbyteries, adhering to this basis of union?' and were then declared to be 'The Synod of the Presbyterian Church in Brazil.' Election followed. I then delivered to the Moderator, Rev. A. L. Blackford, a Bible, Confession of Faith, and Book of Church Government as the symbols of his office, and thus Synod was duly constituted."

The Northern Church in Brazil brought to the new synod 32 churches, 11 missionaries, 8 Brazilian ministers, and over 2,000 communicants. The Southern Church brought 17 churches, 8 missionaries, 4 Brazilian pastors and 800 to 900 church members.

Some of the newspapers in the United States have given the Princess Regent great credit for the Emancipation Act in Brazil. It is a very pretty story about her hastening down to the city palace to sign the engrossed copy of the law with a pen set with diamonds, which had been provided for the occasion by a popular subscription. But we suspect that beyond this act the Princess had nothing to do with the law. Her policy is purely Jesuitical, she is popular with nobody but the priests' party, and it is often prophesied that Brazil will become a republic upon the death of the benign Dom Pedro II.

A new wing for the Sao Paulo School, which Miss Kuhl asks for, will cost $6,000, and there is no money in the Treasury which has not been dedicated to something else. Where, then, shall this $6,000 come from? Not out of our promises for something else; but might not many of us give again, to this very thing? Might not some friend possessing much goods give a half or a third of the $6,000? Might not a few societies just organized this November, make their first offerings for this beloved school? It would be transmuting money into Christian womanhood. Which is worth most in this world? Special offerings for this purpose may be sent direct to the "Treasurer of Board of Foreign Missions, 53 Fifth Ave., N. Y."

OUR MISSIONARIES IN SOUTH AMERICA.

AND POST OFFICE ADDRESSES.

Mrs. T. H. Candor, Barranquilla, Colombia.
Miss Maria B. Franks, (Returning), Bogotà, Colombia.
Mrs. J. G. Touzeau, " "
Mrs. John M. Kyle, Caixa 254, Rio de Janeiro, Brazil.
Miss Marcia P. Browne, Caixa 14, Sao Paulo, "
Mrs. Emerson, " " "
Miss Effie Lenington, " " "
Miss Mary Lenington, " " "
Miss Mary P. Dascomb, Caixa 14, Sao Paulo Brazil.
Miss Phœbe R. Thomas, " " "
Mrs. George A. Landes, Corytiba, Provincia de Paranà "
Mrs. John F. DaGama, Rio Clara, "
Mrs. J. Beatty Howell, Jahu, Provincia de S. Paulo, "
Mrs. William B. Boomer, Santiago, Chili.
Mrs. W. H. Lester. " "
Mrs. William H. Robinson, Casilla 63, Quillota, Chili.

In this Country: Mrs. M. E. Caldwell, South Salem, Ross Co., Ohio; Mrs. Geo. W. Chamberlain, Northfield, Mass.; Mrs. J. F. Houston, Olivesburgh, Ohio; Miss Ella Kuhl, Flemington, N. J.; Miss E. E. Mackintosh, Liberty, Ind.

FLAGS FLYING!

Speak out! Tell the triumphs! The world doesn't *know* there have been victories in Missions. One night last winter, a cultivated Christian minister illustrated his subject before a brilliant city audience by philosophizing on what he was pleased to call "The conspicuous failure of Christian Missions." He handled special Missions and certain Mission Boards, and he meant to tell the truth; but he had been to prejudiced sources for his information, he was blinded by his education, and there are bright children in Mission Bands who could have knocked his argument to powder with their facts. The speaker passed on lightly to his point as if he had merely referred to an axiom, and except the few who were pained by them, his audience accepted his statements.

"Failure of Christian Missions!" Whose fault is it that they say so? Not the Lord's, who never has come short of his pledge: "My word shall not return unto me void." It is not the missionaries' fault away at the ends of the earth, planting the truth beyond hearing of the Philistine's challenge.

Is any part of it our fault? Does it touch us, who are bound to fulfill that latest command, until we die? Every sail from heathendom brings tidings of some element of victory in this warfare, and we glory in it. Don't let us shut up our exultation to ourselves. Tell an unbelieving world! Are we not both to march around Jericho and at suitable times to shout also?

It is sometimes from cowardice and sometimes from lukewarmness that we hide our colors. We shrink from time-worn criticisms even though we don't respect them. We are afraid of uplifted eyebrows; we dread being thought to have a hobby. It is easier to limit the conversation with our neighbor to a local charity in which we are mutually interested, than to launch out upon the subject of world-wide missions and talk alone. But, there are unobtrusive ways of enlightening those whose opportunities have been less than ours. There is the column in the weekly paper, the winsome leaflet, the modest letter, the missionary magazine. Take them out from under the pile of newspapers in the back parlor and put them in sight. Turn down a corner of the page and hand it persuasively to an unbeliever. Pass around the report of the London Conference; it might convince one that there is movement and success in foreign missions.

In this fall campaign no citizen denies his party. Each defends his own and glories in its history and tries to persuade everyone else that its victory will save the country. Let *us* fly our flags!

Jerusalem, "compact together," is not yet all builded; it is going up stone by stone, and some things that are a part of the victory don't look like victory. These are to be interpreted in the ears of the scoffer. When the grave opens before the Henry Lymans and Bishop Pattesons and Harriet Newells he raises the cry: "Wasted! thrown away!" Neither did it look like victory when Jesus of Nazareth hung on a cross between two thieves; but *when he was lifted up* he drew all men unto him, and after the same law of highest ends through deepest sacrifice have the martyrs won.

"O, those poor people," said Henry Lyman's mother, when the dark tidings came from Sumatra. "What can they do without

the Gospel?" "I never felt so strongly as at this moment the desire that some other of my children may go and teach the Bible to those savage men." This was the victory; even a mother's faith unshaken by a mother's agony. "Tell them I never regretted leaving my native land for the cause of Christ," was the message of the nineteen-year-old bride before she fell asleep on the Isle of France. And this was the victory, even her faith in the agony of dying.

Dr. Bellows said, "The exhibition of a character like Judson's was worth all the cost of missions," and Theodore Parker confessed the same opinion.

Flags unfurled!

SOMETHING ABOUT THE WOMEN OF BRAZIL.

Had I been but one year in Brazil instead of eleven, I should probably be taking pen in hand with the feeling that I knew a great deal about the subject under consideration, and seat myself to discourse upon "The Women of Brazil" with the same assurance that our British cousin writes up Americans after a run through the "States." But the longer one lives in a foreign country the more one realizes the injustice there may be in sweeping assertions about a country and its people, until at last she grows to feel that generalities as well as comparisons, are odious.

One thing, however, may be safely said, that the position of woman in Brazil is all that she need desire; the weight of her influence in the family and in society—and I should add, politically, since a woman is at this present the head of national affairs—are generally acknowledged. Of her position in the family she has daily acknowledgment in the respectful mode of greeting from the children, the kissing of the hand, and there is no more pleasing sight than that of the grey-haired man, followed by his children, stooping before the aged mother in this graceful salutation.

The vestiges of the old Moorish idea of seclusion for women which were brought over from the mother-country, are fast disappearing. One does not see in the modern houses those dark rooms with a narrow slit in the thick walls above the level of the eye, in lieu of windows, to prevent wives and maidens from looking upon the outside world when not under espionage of the liege lord; nor is it now considered occasion for remark if a lady appears unattended upon the streets.

The professions are open to women in Brazil, though rarely sought, and while departments of work in which she can gain a livelihood are fewer than in the United States, this is a matter which time is correcting.

The law looks well to her property-holding interests. No property can be sold, no mortgage given, without signature of the wife. Half the property is considered hers, and at her death must be divided among her children. This sometimes proves rather hard for the husband, who may be so unfortunate as to lose two or three successive wives, when sub-dividing the property may leave him dispossessed of a good share of his real estate during his lifetime.

The prevalent idea of marriage is that *de convenance* rather than a matter of the heart, and it is no uncommon thing for a girl to join her fortunes for life to one with whom she has never exchanged words, in simple compliance with her parents' wishes. The early age at which a girl is permitted to marry is a great wrong. Such cases are not, now, so common in the cities, but in the interior towns and country districts it is no rare occurrence for girls of twelve and thirteen years to marry; and to meet with mothers who themselves are nothing more than children. I have heard of one case where the bride of eleven years and the groom of thirteen, were seen playing kite together in the garden after the wedding festivities had drawn to a close.

That the maidens sometimes have most decided preferences in the choice of a husband, there is no doubt, and many interesting cases are told of how St. Antonio, the patron saint of maidens, is invoked to render the indifferent youth susceptible to the charms of his fair admirer. St. Gonçalo is the patron of widows and homely spinsters, and it is said that in the backwoods settlements, these un-

fortunates hold a *festa* in his honor, and make vows to insure his interest in procuring an alliance for them, passing the whole night in a one-sided dance to the music of the guitar.

The family feeling is very strongly developed, and I have often wondered at the peace which appears to reign where heterogeneous elements are brought into such intimate relations. The Brazilian family often includes, besides the parents and children, relatives of various degrees of consanguinity, even unto the third and fourth generation, and at times an additional member or two who has no claim but friendship. There seems to exist among them a spirit of championship that leads them, while groaning under the burden of this added care and expense, to resent any hint that such a state of affairs is an abuse of hospitality. The Brazilian housewife is renowned for her hospitality, and I have often been surprised at the easy grace with which I have been entertained. in the Interior, in mud huts utterly devoid of the conveniences of life, while I have envied the unruffled spirit with which the hostess sets to work to prepare a meal at the most unseasonable hours.

In accordance with the oft-noted fact that woman is of a more devout nature than man, we find the majority of Brazilian women cling to their faith in the Church and the power of the saints long after the men of the household have cut loose from Rome and either accepted the Gospel or launched upon a sea of doubt and indifference. Among the town-bred women, where education is more common, where they come in contact with the outside world, there is seldom seen that blind devotion to the Church, but in its place a groping after something upon which to rest their faith, or an indifference which is harder to combat than misplaced confidence.

In the country districts, however, where the majority of the women can neither read nor write; where their circle of ideas is bounded by the limits of the hamlet; where their only diversion is to sit around on the floor of each other's huts and enjoy a feast of gossip and flow of coffee; and where the only idea of religion is the superstition handed down from their mothers, the only object of worship dingy images of the Virgin and Saints: they cling to their old beliefs with a tenacity of unthinking ignorance which it is difficult to influence. Nevertheless, when you do get their attention and they allow themselves to listen to the simple truth of the "Old, Old Story," they accept it with a readiness and simplicity of faith that are very gratifying. For this reason work among the country people bears more immediate fruit than among their more highly favored sisters of the city, who, even when intellectually convinced, are often held back from a personal application of the truth through fear of social ostracism, losing good matches for their daughters, or other worldly interests.

Of their energy and executive ability, while there are always some notable exceptions, I think one might justly quote, as applying to Brazilian men as well as women, what has been said of the Irish: "The faculty of work—plodding, persistent work—is not ingrained in their nature. They are capable of magnificent accidental effort, but dislike continuous toil. The power of finding out or making their own work and then sticking to it until it is done, is not theirs." Notwithstanding, I have found in our Church work that the Christian women are always ready to lend a hand when others take the initiative. Perhaps in future years, when they have gained more self-reliance, they will develop a latent power in this direction and, to their own surprise, find themselves leading where now they follow. Possessed of a warm, sympathetic nature, with a gracious cordiality of manner, when the Brazilian women shall have accepted the Gospel of Christ and experienced the transforming power of His grace in the heart, consecrating to nobler ends the time and talents now wasted on selfish interests, they will stand side by side with their Northern sisters, well equipped to take up their share of woman's work for woman.

Are you not glad and proud of the privilege of sending to these Southern sisters the glad tidings which have brightened your life, that they in turn may pass them on to regions yet beyond, till all the earth shall know the glory of our God? *Lizzie Day Howell.*

FUNERAL PROCESSION IN COLOMBIA.

A CHILD'S FUNERAL PROCESSION IN COLOMBIA.

When I was in Gachetá, a little town two days' journey from Bogotá, last summer, I had opportunities of witnessing more of the primitive customs of the people than we have in Bogotá. I saw processions like this in the picture, at different times, but they are not so common now as formerly, and very little is known about the origin of this custom in burying children. After a child dies, the friends of the family assemble and spend the night in dancing and singing; next day the body is taken to the church, where it lies for a short time, then a procession is formed, and it is carried forth. The dead baby, dressed in white and tinsel, is either mounted on a small platform or fastened to a branch of a tree. The men play on several musical instruments; the one like a banjo seen in the cut is the *tiple*, the most common instrument of the country. The music played on these occasions is lively and the general feeling is one of gayety. I think the people are glad when a child dies, as they believe it will not have to suffer in the other world as much as older people.

The men and women in the picture are peasants, and I believe they are the only class who bury their children in this way. I have always seen them dressed as here represented, for peasant women never wear the mantilla of the upper classes. The man carrying the baby is probably the father, and the man behind with the uplifted hand is directing the music. The funeral procession will wind up at the cemetery, after having gone up and down the streets for some time. Very often these babies are buried without a coffin, because the people are poor. These processions were one of the most pitiful sights I saw in Colombia.

Eliza E. Mackintosh.

FROM SAO PAULO, BRAZIL.

I. The Girls' School.—II. A Bit of Family History, Told By One of the Girls.

I.

Sao Paulo was wisely chosen as a centre of Christian educational work in Brazil. It is the capital of one of the most important provinces in the Empire. The climate is much better than that of most Brazilian cities, having an elevation of 2,500 feet. It is the centre of the coffee-producing region, and wealthy planters and dealers are anxious to educate their children. They come from the interior, bringing their daughters, because they think foreign teachers can train them to manage homes without slaves.

It is well known that all who enter our school study the Bible and go to church. We cannot afford to lose this opportunity for doing good. The Sao Paulo school needs a new wing for dormitories and to enlarge the dining room. We can now accommodate only thirty girls; we could have sixty or more if we had the dormitories. Parents come a term in advance to matriculate their children and all vacancies are rapidly filled, while other schools profit by our surplus. Financially, it would be a great advantage. We could double our income, and therefore employ more missionaries and Brazilian teachers. The fund contributed by the Ladies' Societies for educating such should not be diminished. Perhaps no money spent in Brazil has brought richer results than this. If the contributors could see the fruit of their self-denial they would be gratified.

These bright Brazilian girls compare favorably with our educated American girls. Some of them have developed into excellent teachers. They are selected from Christian families in the various churches, and come recommended by their respective pastors. Most of them are confessed Christians, and their influence is excellent. When non-Christian girls come into the school they find, that, high above them in the classes, are bright Protestant girls, who are their helpers and companions, and they at once respect and emulate them. Not only in the family of thirty girls, but in that great day-school of 250 pupils is their influence felt. Training these Christian girls is our first, our most im-

portant duty, but God has given us also the training of the others already mentioned.

Fifteen girls have been supported or helped this year by contributions from the United States. Some of these have finished their studies, and are now regular teachers; others are teaching one or two hours a day, and some are helpers in the domestic work, sewing class and gymnastics.

Miss Henderson, of the Southern Presbyterian Mission, for many years a missionary in Brazil, is my substitute during my vacation, and the bright, cheerful letters from her and from Miss Dascomb show that the wheels are running smoothly. Miss Ella Porter and Miss Effie Lenington are doing their part also in helping to care for the family and make the home happy.

Now a loud call comes from Corytiba, the capital of Paraná. It is the Macedonian cry: "Come over and help us." Sao Paulo ought to colonize, but who can be spared from that ever-growing school? Oh, that the Lord of the harvest would thrust forth more laborers into his harvest!

II.

The following story was told me by one of the girls in the Sao Paulo School:

My father is a coffee planter. My home is on a large fazenda or plantation. The principal crop is coffee, but we also raise rice, beans and corn. Some time ago, Sr. Miguel Torres came and preached in my father's house. Soon after this we gathered together all our images and destroyed them. Some of these were very old and had been worshiped by our grandfather and grandmother, and also by our great-grandmother. We had always prized them, not only because they were images of the saints and miracle-workers, but because our ancestors had worshiped them; but when we learned that God said we should not make images nor worship them, we felt that we must destroy them all, and we did so. From that time our neighbors persecuted us. They all seemed alarmed because we had burned the saints, and said some great calamity would befall the whole community.

One night a number of armed men surrounded our house. They thought Sr. Miguel was there, and they would prevent him from preaching. We all prayed. Father went out to pacify the furious mob. He said: "My friends, why will you make yourselves criminals? The man you persecute is a good man and teaches the truth. He is not in my house to-night, but is always welcome, for he teaches what God teaches. Put down your arms and go home." They did so, and soon after this, the unfriendly neighbors began to call after having stayed away more than a year.

One day a woman came to talk over these things so new to her. She said: "God forgive me, but I have lost all faith in the saints." Mother talked to her about Jesus, the only mediator between God and man.

Soon after this there was a drought and many thought that the great calamity predicted had come. One man said that if all the saints in the vicinity were collected and taken out in a procession it would rain. Then there was a great gathering; the children were all very much excited, for they were to carry the images, and they marched forth with great joy. Sure enough, on the way it began to rain, and they all, parents and children, thought the saints had brought the rain. Some were sorry that the saints were being drenched and wished to stop at the nearest house, but the leader would not allow the procession to halt. He said: "The saints have already withheld the rain too long; they ought to be punished; our crops are ruined. March on!" And on the poor children trudged in the rain and mud to a distant fazenda.

The sequel of this story is interesting. Good Senhor Felicio, the father, had learned to trust God, and had also learned that faith without works is dead; and late as it was he planted his fields again with corn, rice and beans. The later rains came, and he reaped an abundant harvest, and during that season of scarcity sent many bushels of grain to his neighbors who were suffering. Those who persecuted him are now his friends, and a number are believers, and a Church has been organized among them. *Ella Kuhl.*

A COMMON STYLE OF HOUSE IN COLOMBIA, WITH THE USUAL BALCONY, "WHERE THE WOMEN SPEND MOST OF THEIR LIVES."

BARRANQUILLA.

A New Branch of the Bogota Mission.

On our arrival here in May we were invited by Mr. A. H. Erwin, an independent Christian worker who has been here for some years, to share his home. We accepted the invitation, and, making a few necessary purchases, went immediately to house-keeping with furniture of the most primitive kind, made up of boxes and benches principally; but a few curtains, a tidy or two and pictures, so transformed our little sitting-room that it called forth the remark from Mr. Erwin (a bachelor) that "a woman does make a difference in a house."

Services are held regularly Sunday and on Wednesday evening. We had only a few leaflets for singing, but made the best of these. The attendance has steadily increased, until our small rooms could not contain all who came. Mr. Erwin had the material almost collected for a building which he intended for a carpenter's shop and store-room, but before it was completed he conceived the idea of using it for services instead. Last Saturday we had a sewing-bee, and put on the finishing touches in the shape of curtains, and manufactured a pulpit. The room was filled with benches and everything made ready, and Sunday we had probably 30 persons at morning Sunday-school. A mandolina has proved a great attraction. We found it necessary to put benches outside for the night service, to which the people began to gather more than an hour before the time. Our house inside and the benches outside were almost filled. We hope the day is not far distant when a church may be organized. There are a number of foreigners here who would form a nucleus for it.

Mr. Erwin has a flourishing school, and I have commenced teaching in another part of the city. We are becoming acquainted with the people little by little, and find them generous and friendly. Immorality is the great sin and curse among them. Sisters, in your Christian homes, pray for the fallen women of Barranquilla! Plead for the power of the Spirit to bring them to Jesus for pardon and cleansing. *Maggie B. Candor.*

JULIA RODRIGUEZ.

This was a woman in humble life, a member of the Evangelical Church in this city, who died of cholera last December. Ten years ago she professed to receive Christ by faith with repentance. Though frail in health, she has been industrious in her trade, a tailoress, working hard with skill and fidelity.

Four years ago, during a severe attack of bleeding of the lungs, her friends invited the Roman Catholic curate to confess and absolve her, but she declined the proffered aid. It was persistently offered until a fresh flow of blood showed the distress the urgency of the priest was causing her, and induced him to

withdraw. This was not because she neglected the Gospel, but because she had in heart accepted its gracious provisions, and knew what it was to have peace with God. The next day she welcomed a minister of the Gospel, listened to the reading of the Scripture, opened her heart freely in conversation with her spiritual guide, confessed freely her faith in her Saviour, and joined in hearty responses to the prayers offered at her bedside. During this final illness, while the disease had left her weak, when roused and asked whether she would have prayer offered, she answered at once: 'O, yes; certainly.' The Holy Bible lay ever on her table. When she could be in town it was her delight to attend the Lord's Supper, and her wont was always to bring the Scriptures to read with a lady friend. Her practical knowledge of the religion of the cross, as offered to the guilty, was clear, decided and resolute. From the day she enrolled herself as a communicant in the Protestant Church, she seemed never to waver, but, even while living in the country away from church privileges, welcomed reading and prayer with any devout believer; and when standing quite alone with none to have fellowship, still, held on her way determined and rejoicing. Her acquaintances did not accept her testimony, but she ever strove to bear it. As she died in San Francisco de Limache, and as the police at once removed the remains for interment, for hygienic reasons, the evening of the day she died, no funeral services could be held."—*From the Valparaiso Record.*

SMALL TASTES FROM A LARGE BOOK.

The Capitals of Spanish America.

[See notice on page 305 of this Magazine.]

Of Chili.

In Valparaiso, as everywhere else in Chili, there is an intense prejudice against the United States, growing out of the attitude assumed by our government during the late war with Peru. The prejudice has been aggravated and stimulated by the English residents. This, with the natural arrogance of the Chillanos, who think they have the finest country on earth, and that the United States is their only rival, makes it rather disagreeable sometimes for Americans to go there to reside.—*p. 454.*

In Chili, mantas and skirts of white flannel are worn by *penitentas*: women who have committed sin and thus advertise their penitence, or those who have taken some holy vow to get a measure nearer Heaven, and who go about the street with downcast eyes, looking at nothing and recognizing no one. They hover around the churches and sit for hours crouched before some saint or crucifix. In the great cathedral at Santiago and in the smaller churches everywhere, these penitentas in their snow-white garments are always to be seen on their knees or posing in other uncomfortable postures, looking like statues. They cluster in groups around the confessionals, waiting to receive absolution from some fat and burly father, that they may rid their bodies of the mark of penitence they carry, and their souls of sin.

In the orphan asylum of Santiago there are said to be 2000 children of unknown parentage, supported by the Church, and this in a city of 200,000 people. There is a very convenient mode for the disposition of foundlings. In the rear wall surrounding the place is an aperture, with a wooden box or cradle which swings out and in. A mother who has no use for her baby goes there at night, places the little one in the cradle, swings it inside, and the nuns on guard, hearing a bell that rings automatically, take the infant to the nursery. The next morning the mother, if she has no occupation to detain her, applies for employment as a wet-nurse. But one may hunt the country over to find a house of correction for men. Sin, shame and penitence appear to be the exclusive attributes of the weaker sex. Men are never seen at the confessionals; they never wear white wrappings to advertise their guilt; and at mass in the morning the average attendance is about one man to every hundred women.—*pp. 462, 463.*

Everywhere one goes in Santiago and other

cities in Chili are to be seen the ornaments of which Peru was so mercilessly plundered (in the late war); statuary and fountains, ornamented street-lamps, benches of carved stone in the parks and the Alameda, and almost everything that beautifies the streets. Transports that were sent up to Callao with troops, brought back cargoes of pianos, pictures, furniture, books and articles of household decoration stolen from the homes of the Peruvians. Lamp-posts torn up from their foundations, pretty iron fences and images from the cemeteries, altar equipments of silver from the churches, statuary from the parks and streets, and everything that the hands of thieves and vandals could reach, were stolen. Clocks—one of which now gives time to the market-place of Santiago—were taken from the steeples of the churches, and even the effigies of the saints were lifted from the altars and stripped of the embroideries and jewels they had received from their devotees. In the court-yard of the post-office at Santiago are two statues of marble which cause the American tourist to start in surprise, for George Washington and Abraham Lincoln stand like unexpected ghosts before him — they, like almost everything else of the kind in Chili, were brought from Peru.—*p. 471.*

Now, there are no relations whatever between the Pope and Chili, although the Roman Catholic faith is still recognized by the Constitution as the established religion of the republic.

The liberal majority in Congress has placed the appointment of bishops in the hands of the President of the republic instead of the Pope; it has declared civil marriage to be the only legal one; it has opened the cemeteries to Jew and Gentile; taken the registers of births, marriages and deaths out of the hands of the Church, and given them to civil magistrates; established non-sectarian schools and passed a compulsory education law, under which all citizens who send their children to the priests and nuns to be taught have to pay a tax or fine to the State. These measures have all been bitterly fought by the clergy, but they have been compelled to yield in every instance.

It formerly cost $25 to be married by the Church, and a large part of its revenues came from that source. The peons, who scarcely ever are able to accumulate so much money, therefore lived in a state of concubinage, and more than half the children born in Chili were illegitimate. Now, a marriage certificate can be secured from a civil magistrate for twenty-five cents, and persons cohabiting without it are subject to fine and imprisonment. The archbishop has issued a decree excommunicating from the Church all persons who are married by the civil rite, and the Roman Catholics of the country, comprising ninety-nine per cent. of the population, are in a serious dilemma.—*p. 494.*

OF PERU.

In Lima, for a population of about 120,000, there are 126 Roman Catholic churches, and 12 monasteries and convents; and the same religious privileges extend all over Peru. There are two Protestant churches in the republic. One of them is in Lima, and is usually without a pastor, being of the Church of England school, and supported by the English-speaking residents; the other is at Callao, and an active young Protestant, Rev. Mr. Thompson, formerly of Philadelphia, is its pastor. No attempt at Protestant missionary work has ever been made in Peru, although Mr. Thompson says the field is very inviting. His time is spent mostly among the sailors who haunt Callao by the hundreds and in looking after the English-speaking congregation under his charge. There is no Sunday in Peru. The shops are open on that day as usual, and in the afternoon bull-fights, cock-fights, and similar entertainments are always held.—*p. 361.*

The lady of the house and her daughters will chat with you about the opera and the bull-fight and the latest scandal, and will perform brilliantly upon the piano, but beyond that her powers of entertainment do not go. If you can get Señorita Dolores over in the corner—and she will be delighted with a *tête-à-tête*—you will find that she knows nothing whatever about the world beyond her own limited circle of acquaintance. She has not the vaguest idea of the United States, and

does not know whether Paris is in America, or New York is in England. The señorita got her education at a convent, has learned to embroider, to play the piano, to dance, and has committed to memory the lives of the saints; and there her accomplishments end. She is so beautiful that you are sorry you explored her mind.—*p. 380.*

A BRAZILIAN FRUIT VENDER.

"*Fructas! Fructas! O! Freguez, Fructas!*" Fruit! Fruit! Oh! Customer, Fruit! Out rings the clear voice of the fruit vender as she trudges through the hot streets of Rio de Janeiro with her baby on her back. How tall and straight she is. She must be one of those splendidly developed Mineiras from Minas Geraes, northwest of Rio. She may be the daughter of an African King. How her eyes search for *freguezes*, and well she remembers each girl and boy who buys oranges and bananas of her! After an absence of twenty years, one of our missionaries was walking the streets of a Brazilian city and was accosted by a fruit vender, who inquired after each one of his four children, mentioning their names, to whom she had sold fruit so long ago.

A BRAZILIAN FRUIT VENDER.

There are in Brazil 600,000 Africans lately emancipated. Including the children, who were born free, but were under control of the masters of their parents, there are at least a million made free this year. A great wave of African paganism has reached the shores of Brazil, there to be met by the superstitions of a corrupt Romish Church. What shall be done for this people, bowed down by sin and vice? There are perhaps two millions of African-Brazilians waiting to hear the Gospel to-day. Is there not a Christian African in the United States who will go and preach Christ to them? *Missionary.*

ROMAN CATHOLIC WOMEN TO THE DEFENCE OF THEIR FAITH.

[The following is the translation of an appeal against the "Liberty of Worship" Bill, before the Brazilian Parliament. It was sent out signed by 14,000 Roman Catholic women of Brazil, to their sisters in the faith, and has been responded to by a counter appeal to the Protestant sisters, from their countrywomen in Sao Paulo.]

To the Catholic Women of Brazil:

In all ages, to the sex called the weaker, but to which God in His mercy has given the power of affection and love, which endues with courage and energy even the feeblest, has been granted the knowledge of combating for the interests of the faith, of religion, and even for her native land.

Innumerable are the women martyrs in the annals of the Church, and historical records count many a heroine. Many also, even of

those seated on the throne, have won the brilliant title of defender of the faith. We read of a St. Pulcheria, Empress, who, combating for the faith, exhorted, admonished and instructed, by means of her writings, sparing neither trouble nor expense, thus deserving to be proclaimed in the Council of Calcedonia the protectress of the faith, peacemaker, enemy of heretics, pious and orthodox, a new Helena, receiving from the high pontiff then reigning, the pope Leo, many approbations and praises.

Brazilian women! Our religion is in danger, and the splendor that was spread some little while ago over our land by the law of the 13th of May, threatens to be obscured by the law of Liberty of Worship, a law that is already condemned by the Church and the Syllabus. What shall we do? We must take the armor of the Catholic woman—*prayer*. Let us assemble near the altar of the Sacred Heart of Jesus, in this month consecrated to Him! Let us kneel to the Immaculate Mary, protectress of Brazil! We must increase our communions, our prayers, that this law may not be enacted, and if our petitions be attended and the law rejected, we must promise new communions and masses and prayers in thanksgiving. Let us besiege heaven with a "suave" violence that this iniquitous law be not sanctioned!

Faithful wives, dear mothers and innocent daughters bring you also a pressure on the hearts of your husbands, sons and fathers. Show them the path of duty. Let them fulfill their duty, reject this law, and our parliament will be crowned with glory, for keeping the integrity of the faith; and the radiance of the Golden Rose, with which the High Pontiff distinguished our dearest Empress from among all other queens and princesses of Christendom, shall not be dimmed.

IN THE WILD KOORDISH MOUNTAINS.

Part II.

[Conclusion of Mrs. Shedd's account of Laya's, the Nestorian Bible-woman's tour among the poor mountain people in the Oroomiah field.]

Upon a Saint's day I went to the church services in Irwentus. Two priests gave the Communion to all without one word of exhortation or advice. I said to some of the women: "What is the significance of this ordinance?" They replied: "All our sins are cleansed by partaking of it." I said: "What then becomes of those who cannot come to the church?" "Their sins must remain unforgiven," answered the women. Then I explained from the New Testament the meaning of this service. They exclaimed: "We know nothing of this, neither do our priests." I said: "Do you know who Jesus Christ is?" One replied: "Yes; he is Rabbin Moses." "And who is Rabbin Moses?" "Oh!" she answered, "I don't know, but I have heard his name." Then I told them about Moses and Christ and the meaning of the Lord's Supper, of which all had partaken. The poor ignorant creatures said: "Our sins are on the heads of the priests; they never sit down and teach us as you are doing, and how can we learn without a teacher?"

My companions had now come and we went over a long and difficult road to Tawlana. I was very weary, and my feet so bruised and swollen that I had fever all night. The people here were utterly careless of God's word. I was astonished to hear the women say they had never heard of Christ. I talked much with them, and warned them of the judgment to come. They said: "No, no; women are not worthy to be judged; they have no souls. As in this world women cannot appear in the company of men, so in the next they will not be present at the great judgment." I reminded them of the women of Scripture, and especially of Mary, the mother of Christ, to whom they all pray, and I asked how they went to heaven. They replied: "The Virgin Mary alone of all women is there."

We next went to Mar Ziya. I was now so ill that I could not travel or even go out in the village. My companions went to Zerena, and I remained alone in the house of strangers. The people of the mountains do not go near

sick people, even when nearly related to them, they so greatly fear contagion. I remained alone in much suffering. The woman of the house allowed me to remain very unwillingly, but finally a present of money softened her heart and she rendered me a few services. After several days I was better, and when I had convinced them that I was only ill from fatigue they gathered about me, and I read the Bible and showed God's hatred for sin and His love for sinners which impelled Him to give His only Son to die. One woman cried out: "Has not God punished us enough in this world? We rise at midnight and wander for hours among these rocks; we are wounded and bruised; we carry on our own backs great loads of grass and wood. Is there greater misery than this? Has God no mercy? Hell is for you who eat the fasts and do not believe in the saints and holy churches. You have your good things in this world, in the next you will have hell and we heaven. May I be the sacrifice of Mar Ziya." (The saint in whose honor the church is named). A young man in the company, who was a reader, said to the woman: "Do not mock; every word she has said is true. I have read the Testament, but I could not well understand; now her words make it all plain to me." He wished me to talk with his wife, but she would not come near me.

The next day the muleteer came to carry us back to Ishtazin. My companions had not come, but he insisted upon my going or paying all his expenses while he waited. * *

At last we reached an avalanche of snow and ice, and stopped to drink the clear, refreshing water. Soon we came to a place where the road was washed away, and we were obliged to go around a longer way. We saw a woman there with a loaded donkey; the donkey could not pass with its load; the woman took the load on her own back and carried it over, and then led the donkey over. She also carried a load of at least 100 pounds, and she had a spindle in her hands. Thus she went spinning and singing over the rugged way which I had passed with tears and pain.

In another village where the women gathered about me, in reply to my question: "Who is Jesus Christ?" one said: "As you say he is the head of our faith, he must be of the house of Mar Shimon," (the Patriarch). These women said that they knew when the Sabbath came, because they cooked a certain dish for each day, and when the turn came for girdoo (millet cooked in sour milk) they knew it was Sunday, but they made no other difference in their work.

Immorality is fearfully prevalent in these districts, and the people seem to glory in their shame. Murder is little thought of; and robbery they seem to consider a proper mode of making a living. Taking revenge is highly approved. They often say that women have no souls, and were created merely for men. When I tried to show them their error by pointing to the Virgin Mary they were ready to beat me for calling her a woman. All the lives of these women are full of oppresion. In the evening they spin and make sandals; when they lie down they place under their heads the ropes to bind the heavy loads of grass and wood which they bring down from the mountains. A little after midnight they rise, and go out on the mountains several hours to get great loads, which they bear on their backs down to the village by sunrise. Then they care for their little ones, whom they have left in their cradles, and do the household work. The roads are mere paths, and so steep and narrow that if they miss a step they may fall hundreds of feet down on sharp rocks. I saw two who thus fell; one was killed at once; the other, who was near confinement, died soon after. In the early morning I often saw the women looking like loaded beasts, coming down the precipitous mountain path, one after the other, singing and spinning as they came.

Sometimes these women take the cradles with the babes in them on their backs, and go out in the fields to watch all night and keep the bears from eating the grain, while their husbands watch other fields. I could hear them at night screaming and pounding on boards and reviling the bears. I saw women with great paniers on their backs and babies on top of these or in their arms, going four days over that fearful Ishtazin pass,

carrying grapes for sale and bringing back grain. Men said the women must suffer much more before God could forgive Eve's sin.

(A few years ago a woman from Jeloo came to my home in Geogtapa. Her husband, who was almost a giant, sickened in Gawar, and she told me she had carried him on her back all the way, four days' journey. He died in our house. I did not believe her then; now I do, for my eyes have seen what loads these women can carry). If they loved Christ, what would they not do and suffer for His sake? They are so strong and brave to work, so fearless in evil. What workers they might be for good!

NOTE.—Our Board of Foreign Missions has called for men, an ordained missionary and a physician, to be pioneers of a new mission into this rough, difficult, needy region. Will not everyone who has read Laya's artless story be moved to pray that these men may come forward and the mission be inaugurated?

THE CELESTIAL WOMAN'S LOT.

[The following extract from a letter by the head of the Peking Hospital will be especially interesting, just now, while two missionary ladies are on their way to the same hospital.]

Several women opium smokers have been in for treatment. It is often very difficult for them to break off, and it requires a great deal of patience to deal with them. Most smoke opium because they cannot find any doctor able to cure their diseases, and soon learn that a few whiffs of the pipe will bring them temporary respite from pain.

Mrs. Whiting and Mrs. Lowrie are invited around among the homes in the neighborhood a good deal. Some, of course, ask them merely from curiosity; others, however, are really anxious to know about Christianity. It is at times discouraging to think how many of these women know and yet are unwilling to come out boldly and give up their idols. Fashion and fear of what others will say are potent factors here as in the home land, in keeping many from doing what they know to be their duty. It certainly requires a great deal of determination for anyone in this land to become a Christian. Friends laugh at them, the family often persecute, and in various ways one loses caste by believing the religion of the foreigners. In Japan all is different. There, the trouble is to keep unworthy persons from joining the Church, but in China anything foreign is yet too much despised to make it desirable to be known as having anything to do with the Western barbarians.

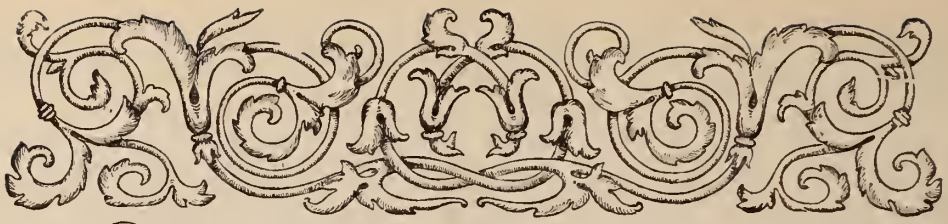
As showing the general idea of the Chinese as to the duty of women toward their husbands, let me quote an extract from the Chinese official paper, published by authority of the Emperor.

The Governor of Canton petitions the Emperor for permission to the friends of a woman to erect an honorary portal to her memory.

The woman was the second wife of an official. Her husband being very sick, she nursed him with great care, made him broth, burnt incense and prayed earnestly for his recovery, even offering her own life to the gods as a substitute for his. The man, however, died, and the widow was inconsolable, refusing all food and, unwilling to survive her lord, resolved to follow him to the grave. So, one night she stole out and threw herself into the river. The petition goes on to say that the sight of the corpse dressed in the pure white robes of mourning was affecting in the extreme.

The Governor and other high officials, think that some reward to her memory ought to be erected, for this highly meritorious act of killing herself, so as to be with her husband and look after him in another world. Many cases similar to this are constantly occurring, showing what an estimate is placed on woman's life in this country. Considered by fathers and husbands to possess neither souls nor intelligence, no wonder so many of them are eager to leave a (to them) cheerless world. I wish that more young ladies in the home land knew how contented and happy they would be living in China where they are so much needed to teach their Chinese sisters.

B. C. Atterbury, M. D.



Letters from the Front.

CHILI.

[As our readers notice how old the date of this letter is, they will please remember that it is easier to hear from India than from Chili. Mails as well as passengers are obliged to round Cape Horn and go to England, where they take a fresh start for America. Having next traveled to Chicago, this welcome visitor finally rested from its journeyings with us.]

Mrs. Boomer, who went to Santiago a year ago, wrote from there the first of May, 1888:—

We are thankful for the safe arrival of Mr. and Mrs. Lester. We feel, now, as if our force were more complete. I have been very sorry for the Spanish Church without any pastor for so long. Each member of a mission has his hands full as they can hold, and yet all have done their best at Spanish preaching and maintained regular services without a break. The necessary pastoral visits, however, could not be made, and all, but the old stand-bys of twenty years, have ceased regular attendance. We hope for brighter days now.

Mr. Boomer still preaches in the English church, and has in addition one student in Greek in the Theological Seminary. Without a sermon barrel to draw from, he has fresh preparation to make every week, and his time is so full that he has been able to study almost no Spanish. We still, however, have our teacher three times a week; I study, and he does the best he can. There is much to be said on the subject of the English work in Chili, *pro* and *con*, but I will not enter into it now. I have been interested in the people and the services, though all the while keeping down a little impatient feeling at the delay (entirely beyond our control), in getting to studying.

A young married couple just from England attracted me last night. In talking with the woman, a plain, good-faced, pleasant one, she said she did not like Chili much yet, it was all so different from what she thought. And in speaking of the trial of leaving home her eyes filled with tears as she said: "Oh, many are the heart-thoughts one has to keep to one's self when there's nobody but Chilians to talk to." Couldn't I also echo her words heartily?

Good Confessions.

I was interested in the case of a poor boy of whom Mrs. Garvin told me the other day. Mr. Garvin has helped him a good deal in one way and another, and he has become an earnest spiritual Christian. He talks but little, but writes beautiful letters. He has no nose, and has gone into the hospital in Valparaiso to have the experiment tried of making a new one. Before going he asked if he could take his Bible which he reads a good deal. Mr. Garvin advised him by all means to take it. I think it was on the first day Simon was in the institution that the attendants came to sprinkle holy water on his bed, but he said he did not want any, thus advertising his faith immediately, and as quickly persecution began, for they sprinkled the bed by force, and next day a priest came to confess him. Simon said: "I confess to nobody but God," and was firm in his refusal, though the priest assured him his sins would not be forgiven unless he confessed to him first. Later, there was a Romish feast day when all the cots were decorated with saints' pictures, but Simon's bed was left undecorated. His friends thought the Romanists dared not carry their persecutions too far, because he was in the hospital as special patient of a German physician who is a nominal Protestant.

One poor old man who entered this hospital did not fare so well, humanly speaking. He was very old, ready and longing for death, which did not come to release him from his sufferings. "I will go to the hospital," he said; "there they will soon make an end of me," and sure enough, in a short time after entering he died from neglect and want of proper food, all because he was a Protestant. The name is one of reproach down here as much as the name given to Christ's followers was in Antioch centuries ago. May God grant that we may be a power here in the coming years! We are so few, and the bigotry and idolatry so strong and the Romish adherents so many, that we know nothing can come of our utmost efforts against the tide, except the Holy Spirit work in and through us constantly. Pray for this, you at home who hold up "the other end" of this vast machinery

of mission work, and pray for a revival in Chili among the people, but first of all among us who do the work.

We enjoy our little home more and more the longer we live in it, and if we had home faces about us could ask for little more to complete our happiness. Our mission circle is delightful.

BRAZIL.

FIGHTING DIRT AND OBJECTIONS TO CIVILIZATION.

MRS. HOWELL wrote on August 12th from JAHU in the interior of the Province of Sao Paulo, where Mr. Howell was stationed a year ago, in charge of a field "which covers as much ground as the whole Syrian Mission," though, of course, with no such population :—

Our surroundings scarcely give the bright side of Brazilian life, living as we do in the back woods. Mr. Howell's answer when I inquired how people who seem sincere Christians could be so dirty, if "Cleanliness is next to godliness," will give you some faint idea : "You never saw them before they accepted the Gospel. Now they are clean once a week, because they change their clothes to come to church ; before, they only changed when the clothes wore out."

My mother is rather discouraged in her attempts to civilize the families living within a stone's throw of our own house, and shocked at having a boy of seven years running around our own premises naked. I gave the mother a number of my little Alec's pants, my mother made him a new suit and gave her material for another, that there might be a generous supply, to allow for tardy washing. One day the youth came to church with a little shirt and pants held on by a string tied into the button holes and passed suspender-wise over the shoulder. During the opening services the boy worried away at the knot till he untied it, when he walked quietly out, and in a few moments came back in his shirt, carrying the pants under his arm. He could not so suddenly adapt himself to the restrictions of civilized life. This is one experience, and there are plenty similar, such as making bed ticks to be filled with corn husks and finding them used as covers to save the trouble of filling. The ceaseless struggle with the dirt within our own four walls, and despite the frequent changes and oft-repeated bathings, to have one's own children often "too dirty to kiss," one's own house a constant eye-sore to the would-be tidy house-keeper ; to have to be hourly thankful because the baby's pate is bald ; to have nominally two servants and the washing done out and really do most of your own work : all this tends to keep poor human creatures like ourselves dwelling more upon the actual present than upon the good that may ultimately result.

Still, there is a

BRIGHT SIDE

which one realizes every time we look into the smiling, gratified faces of the women, whether we see them in their own homes or meet them in the church services. My Sunday-school class of women and children sometimes numbers fifty, all of them so eager to catch every word, so ready to learn, that I feel as if I were getting some hold upon their hearts.

THE "FARM SCHOOL"

is fairly under way, but with fewer pupils than we had expected to have at this time, because of the "Labor question" of the country at large. Since the abolition of slavery, just at the time for the gathering of the coffee crop, the price of labor has gone up so that the small farmers cannot afford to employ outside help, and cannot now spare the sons whom they had intended to send to the school. Still, a half dozen boys are working and making good progress in their studies, and when Mr. Howell throws open the school to applicants from other provinces, as he means to do at this next meeting of presbytery, I suppose the number will soon be full.

I do not know how fully you are informed about this enterprise. It is an attempt of Mr. Howell's with private means to prove the possibility of a self-supporting school for young men. To buy as large a place as was needed to give the experiment fair trial, repair the house, furnish the boys' department and farming utensils, besides supporting the additional family while the crops were growing, has cost him no small effort, but we trust that the Lord of the harvest will "bless the basket and the store," and that by the end of this year he will be relieved from the pressure this attempt has cost. The boys live in one half of the house—an old plantation house—with the Brazilian farmer and his wife. Everything is carried on in the same primitive way that most of them live in their own homes, as to bed and table furniture, bill of fare, etc. The teacher is one of two theological students who are pursuing their course with Mr. Howell ; the other student is teacher of the day-school, both, you see, paying their way. This is all over and above Mr. Howell's regular work of itinerant missionary, which takes him away from home three Sundays of every month, and keeps him in the saddle and on the railroad most of the time. With two helpers he keeps up regular services in many places in his large field.

We are delighted over the Commissioners promised for the coming meeting of presbytery, only why were there no women appointed ?

U. S. OF COLOMBIA.

MRS. TOUZEAU wrote from BOGOTA, July 26, 1888 : We have been alone on the field for three

months, but the work is doing well. My husband has, as yet, to read all his sermons, but our church is well filled every Sabbath and all seem interested. We have an elder who helps Mr. Touzeau very much, being a good speaker and an earnest Christian man ; we long to see more such workers.

Our school is large and interesting. I teach English in the little school, and enjoy it, for they are so bright. In the college I teach three classes each day and Mr. Touzeau one. All the Spanish teaching is done by Colombians. We have five young ladies in the two schools, all of whom were educated in our college. Every Tuesday afternoon we have prayer-meeting for the school girls and lady members of our church, in which almost all the girls take part. Then we have weekly prayer meeting in the church, and Sunday services, all of which the girls attend and seem to enjoy.

Darkness and Ignorance.

Last Sabbath three men came to Mr. Touzeau and told him they had come to sell their souls. He talked with them a long time, telling them that Christ had bought their souls. It is sad to see how ignorant the people are. They will come to our house with all kinds of excuses, trying to get money, asking how much we pay for souls, and after being in the church a few times tell us they have come for their pay, that they have been in the church three or four times. This is the result of the priests' teaching about Protestants. Not long since we saw in one of the Roman Catholic papers that the only way we could get any one to come to our church was by paying the people "ten dollars each for their souls."

WEST AFRICA.

The Mail Vicissitudes.

Mrs. T. Spencer Ogden wrote from Angom on the Ogove River June 9th, 1888 :—

When do you think your letter written March 10th came into my hands? June 2d. Mr. Reading sent the April mail by a German steamer. Captain forgot to leave it, carried it again to Gaboon. Mr. Marling went down to Baraka in May, brought the letter box back with him, but forgot there was anything in it save the cans of condensed milk he had ordered. The third day after he arrived, he thought to put away the milk, when he found nine letters for me. I thought I counted the cost of the irregularity of mails before I came up here, but I really was not prepared to do without so long.

We go into the village as we can. Mr. Marling visits every day. He is now anxious to take a trip back through the bush, to be gone two weeks or more, preaching in the towns wherever he finds them. The last trip he made, sleeping, as of course he must, in the native huts, he found most unwelcome companions. One entire lower limb was so poisoned from bites that his wife had to poultice it for several days.

The Outlook.

How do "African Mission prospects appear" to me? To my short range the outlook is overwhelming. Souls, souls, souls without the Gospel, hearts so cold, minds so dark. "Without me ye can do nothing" we realize daily. I'm so glad we need not work alone, and that the Lord loves these benighted souls far better than we. At Benita there seems to be a steady, healthful growth.

Mr. Reading writes most cheeringly. The French gentleman with him is a fine young man, has a day-school of sixty pupils. Then you hear only good news from Kangwe. At Talaguga the Dr. is much pleased with a Christian helper who went from Angom, one of Mr. Marling's boys. He gave good evidence of piety, but was so young to stand alone amongst his relatives and companions, who seemed ever on the alert to lead him into temptation, that it was arranged that Dr. Nassau take him for a time. One soul for Jesus here ; do you think the Marlings should be discouraged? There is no need of discouragement. It is ours to sow the seed. The seed is provided for us, the soil is here, O ! so much of it !

Fangwe Burials.

Miss Nassau wrote from Talaguga to family friends, also in June, about the events of a boat trip which she had just taken down the Ogove River, one day's journey down and three days' return. Since her last visit before, two Fangwe men whom she knew, had died. With her crew she visited the town of one of them.

"We walked up the long street and stopped opposite his house. His wife and relatives were there, and women, according to their custom, mourning, sitting on the ground floor, clothed in their oldest garments. I believe they eat and sleep in that house of two rooms. The body had been interred in the largest room under one of the native beds. I could see that the place of his grave was covered with dried plantain leaves kept moist.

So, also in Nange's town (the other dead man), his body had been buried in the house, which on two former visits I had occupied. Agenja, my assistant, talked with the poor women, who ceased their wailing when we entered. He had held a satisfactory conversation with the deceased as he lay dying on his bed. He repeated the words often told him and then said : 'Agenja must talk now to his wife.'

White People See God.

"About 11:30 A. M. we stopped at a town composed of Akele and Fangwe and held a service,

using the little organ. The chief man is a smart old man, who has heard the Word many times when my brother used to go up and down the river more frequently than he does now. Still, he made the remark so often expressed by these people that "White people see God," judging that our knowledge of God is derived from visible acquaintance, and not understanding revelation."

BOYS BEGGING TO GO TO SCHOOL.

At several towns Miss Nassau found a surprising change in the willingness to send boys to school. She says of it: "How wonderfully the tide is turning! For three weary years we have longed and worked for this, and now they are asking for school Three boys were offered me (at a certain town) to bring to the mission for instruction. We selected two and left, followed to the boat by a noisy but delighted crowd. The chief man gave the boys many instructions how to behave in the white man's house.

WHERE IS HE?

"The first day of our trip we had talked (holding service) to about 250 people; the second day to nearly 400. In a previous visit to a town called Njogo bi Ngam, the people asked for some one to be sent to live with them and teach them. The first question, almost, now put to me was: 'Where is he?' We told them one would be sent to visit in all the towns. The woman Njele is very much interested, and asked us to pray.

KOREA.

[Our readers will be glad to see, late as it is, details of the troubles in June, mention of which has been only briefly made before.]

Dr. LILLIAS HORTON wrote in May from SEOUL:

I like Korea extremely. It is a beautiful country, and now the flowers are making it lovelier every day. I have a very pleasant home with dear Dr. and Mrs. Heron.

The people are kindly, rather indolent and careless—perhaps timid, too. The women are homely. I have not yet seen one I could call pretty, and their dress is very ugly. Their lives are almost purely animal. They are taught little, never go out, sew, cook, bear children, and seem to have few pleasures. Every Korean who can afford it marries a concubine and puts away his first wife. These people seem to have no ideas of morality. In the case of our servants and in the girls' schools it is necessary to watch them with lynx-eyed vigilance—in fact, Mrs. Scranton was obliged to have some of the girls sleep in her own bed-room.

Just now we are in trouble through the *indiscretions of the Romanists. An interdict upon all Christian work has been issued by the King, and our missionaries who were out in the country on a most successful itinerating tour were necessarily recalled. Mrs. Heron has been doing some splendid foundation work, teaching a class of women the Gospel.

June 24th.—We have just passed through a very harassing experience, and are thanking God with full hearts for a great deliverance. About two weeks ago stories were heard here and there of numbers of children stolen, and Koreans whispered that they were killed by us to make foreign medicine. When we remembered that it was exactly such reports and the same exasperation with the Romanists which caused the terrible Tientsin riots and massacre eighteen years ago, the situation became alarming. A number of Koreans suspected of being our agents in kidnapping were beaten or stoned to death. The day when excitement was highest, as I left the hospital, a number of dangerous-looking men followed my chair; and though I could not understand their words, their looks were easily read. My chair coolies that night begged Dr. Heron not to go to the hospital again for a few days and not to let me go. They said they had been threatened with death that morning on their way home with me. So the next day I went on horseback with one of the gentlemen of the mission. Of course the hospital was a marked place, for the objectionable medicine is supposed to be made there.

Three missionary families packed everything preparatory to leaving for Chemulpoo, or the legation. The foreign representatives were in consultation all night of the 18th. Great anxiety was felt in the palace, proclamations were posted everywhere threatening severe punishment to any who should be discovered circulating those stories, the streets were patrolled by soldiers, and all the consuls who represented nations having men-of-war in Chemulpoo sent for soldiers, and oh how glad we were to see them! We have made our American soldiers almost sick with the cake and ice cream we have fed them all the week.

Perhaps the proclamations, perhaps the foreign soldiers, certainly the gracious providence of our Heavenly Father averted the danger.

These cheerful words following, from Mrs. BUNKER, will give an additional interest:

"There will, no doubt, be wonderful stories in the papers about our narrow escape and our terrible time here. I want the ladies to know that all is right. There has nothing happened to any of us, except that perhaps our hearts have beaten a little more quickly and we have prayed more earnestly."

* In building a cathedral on a site overlooking a temple where the King goes to worship his ancestors, in direct opposition to the King's wishes and after generous offers of other favorable locations.

Home Department.

THE MONTHLY MEETING — November.

Scripture Text, Jeremiah xxxiii, 3.—Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

Scripture Reading, Psalms lxxxxiv, 1–15.

General Topic.—OUR MISSIONS IN SOUTH AMERICA.

"Physical geographers call attention to the fact, that the very contour of the old hemisphere meant *dispersion*, while that of the new, *aggregation* of the human race. What the last century has witnessed on the northern half is soon to be witnessed, unless all signs of the times fail, with the accelerated motion of the age, in the southern."

The extent of Brazil compared with the United States. What proportion of the earth's surface does it comprise? Of the New World? Of South America? Facts in regard to emigration thither. (Last Ann. Report of B. F. M.)

The Presbytery of Rio Janeiro. How many churches and communicants? Amount of contributions.

Union with Missions of Southern Presbyterian Church in the Synod of Brazil. (Last Ann. Report of B. F. M.) Committee appointed by General Assembly to be present at organization of Synod of Brazil. Account of Missions of Southern Presbyterian Church. (Refer to letters of Dr. A. A. Hodge, *N. Y. Evangelist*, Aug. and Sept.)

Emancipation in Brazil. (*W. W.*, July, '88; *The Church*, Aug., '88.)

Missionaries sailing for Brazil. (*W.W.*, Oct., '88.)

Facts for those who object to sending missionaries to Roman Catholic countries. (*The Church*, Feb., '88, p. 190.)

Description of a Farm School at Jahu, Brazil. (*The Church*, May, '88, p. 510.) Letters from Dr. Blackford and Mr. M'Laren. (*The Church*, July, '88, p. 39.)

The Cabo Verde Church. (*W. W.*, Dec., '87.)

The work at Bahia, at Larangeiras, at Rio Janeiro. Schools and Press work at Sao Paulo. Need of a Hospital there, and of book-binding workshops. Reports from Brotas, Jahu, Dous Corregos. From Corytiba, Paraná, and from Rio Grande do Sul. (Refer to last Ann. Reports of Soc. of Philadelphia, and Board of N. W.)

The Emperor of Brazil. (Letter of Rev. J. C. Fletcher, *N. Y. Evangelist*, Sept. 20th.)

Chili.—The Stations; the Missionaries. General description of Church work. Educational work. Periodical publications. Special needs of this Mission. Contemplated change in the Constitution, giving Liberty of Worship. (Report of B. F. M.)

The pioneer of South American Missions. School opened at La Paz, Bolivia. Interesting article on Bolivia. (*The Church*, Feb., '88, p. 187, and Report of B. F. M.)

Description of Quillota, and our work there. (*The Church*, May, '88, p. 506.) The Pelican Procession. (Letter from Mrs. Robinson, *W. W.*, Aug., '88.) Strategic points needing to be occupied in Chili. (*The Church*, Sept., '88, p. 236.)

Bogotá.—Effort to carry the Gospel into the regions beyond. Uscfulness of *El Faro.* Resumé of the wants of this Mission. Success of the Girls' School. (Philadelphia and N. W. Reports.)

Description of the United States of Colombia. (*The Church*, Jan., '88.) Life and work at Panqueba. (Feb., '88, p. 194.) Letter from Rev. J. C. Caldwell. (June, '88.) Accesssions to the Church at Bogotá. (July, '88, p. 15.)

E. M. R.

A MISSIONARY'S VIEW OF "SPECIAL OBJECTS" IN MISSIONS.

I sometimes wish I could lift up my voice loud and long about "special objects."

Suppose I am exceedingly busy house-cleaning. One of my daughters comes to me and says: "Do let me help you!" I feel rested already to know she has thought of my need of help and, little realizing what I am doing, say: "Well, what would you *like* to do?"

"Oh, I want to make bread," she says.

"But," I answer, "there is plenty of bread in the house and the kitchen is in such confusion. You know we are cleaning the dining-room and everything there is topsy-turvy. Suppose you help me here."

"No, if I can't make bread, I won't do anything. It's such fun to sift the flour, and I just delight to pour the yeast into it and watch the effect, and I just dote on seeing

bread rise, and when the bread is all done I so love to look at the crisp loaves—there they are on the table before you—*you can see you have done something:* and then at tea Papa is sure to say: 'Oh, this is some of Fanny's bread—what a treasure she is!'"

Now I know Fanny can make excellent bread and in a day or two I shall be in need of more. I want to encourage her in helping me and not dampen any ardor she has in that direction. This, and much else, I meditate upon, and as a result I give twenty minutes to getting a place ready for Fanny to begin her operations. She is delighted, but I go back to my work depressed. Have I make a mistake in the training of this precious daughter? Naturally bright, quick, willing and affectionate, yet there has always been one weed in the garden of her heart—selfishness. Years and years ago I saw it beginning to grow, but I hoped for good fruit by-and-by and often praised when I should have reproved.

But Fanny is evidently happy, for I hear her singing, and, as I listen, the words smite my heart. In her own beautiful voice, but so frivolously sounds the strain: "Oh, to be nothing—nothing!" My tears run down as I feel that I am more to blame than she for the lack in her character that she knows so little of.

The door opens. Here, like a stray sunbeam, is my Laura. "Oh, you dear own mamma," she exclaims, "I know you are all tired out. I've been playing with the baby and almost forgot you. No, I didn't forget you, but I thought it would help you most if I kept him happy. Now he's asleep and I can really help. What shall I do?"

I repeat that same question; "Well, what would you *like* to do?" How little Laura knows what its answer may mean to me.

She hesitates a moment, then throwing her arms around my neck, covers my face with kisses and exclaims: "Anything—anything—if only I may help you." How strong I feel, how she has rested me! And then we begin work together.

I shall not trouble you with the story of the day, but just before tea I say laughingly to Laura: "You have been so busy and yet you can hardly see what you have accomplished. Wouldn't you rather have done some one great thing?" "What a queer little mamma you are," she exclaims, "haven't I helped *you*, and haven't we worked *together* and isn't that a great enough thing for any girl?"

We do have deliciously light fresh rolls for supper. Fanny's father gives the expected praise and Fanny herself has a very triumphantly satisfied face, but my eyes will turn to Laura. I thank God for both these daughters, but I am conscious of loving them in different ways.

I wonder if any advocate of "special objects" could understand what I mean.

Mary McC. Fitch.

NANKING.

SOME GIFTS IN THE TREASURY.

When the Master pronounced one gift "more than all," there were already precious offerings in the treasury over against which He sat, and His followers have been casting them in ever since. Of old, they brought frankincense and myrrh, alabaster boxes of precious ointment, sweet spices to embalm His body, garments that Dorcas made, gold, silver and gems, and many a widow's mite.

In our own time, His treasury has not lacked similar offerings, and that it may stimulate our self-sacrifice, let me rehearse a few instances that are not generally known.

Discolored and yellow with age is a parchment scroll, and upon it is written: "The last Will and Testament of Sally Thomas." It bears date 1814. The name is fragrant in all the churches wherever the work of the A. B. C. F. M. is known, as that of the working girl of Cornish, whose bequest was the first *dying* gift received by that Board. A servant toiling for the small sum of 50 cents per week had, at her death, $400 to give for the spread of the Gospel among the heathen. Her gift was an expression of wonderful faith and love, for missionary work was in its infancy, and looked upon with distrust and doubt.

Here is another gift: a gold necklace, such as were worn by the dear grandmothers of the last generation. It bears marks of age; upon one bright globe is the tiny impress of a baby's tooth, and it seems a few are missing. We knew that necklace. It was long ago the love-offering of Mrs. Louis Fletcher, of Newport, N. H., a plain woman, scarcely known beyond her own neighborhood and church, but one who did good; was ready to distribute; brought up children; entertained strangers; comforted the saints; visited the sick; and was rich in all good works. The gold necklace was a last gift from her sainted mother, and had been worn by her until it seemed a part of herself. One day we missed the shining circlet from her neck. Restringing the beads had been a coveted privilege of mine, and one morning I said: "Mother, shall I not restring your beads?" She tenderly and solemnly replied: "I have no gold beads." Surprise silenced questions, but in a few moments she told us the story:

"A few Sabbaths ago, when the missionary returned from India preached in our church, he gave such an account of the millions of souls there perishing for lack of the Gospel, and the great need of money to send it, that I felt as if I must help a little. I had nothing else to give, so when the boxes were passed I put in my gold beads."

She had indeed given, before, all she had to give through other channels of benevolence, but this new call and the love she had for souls enabled her to part with the precious relic of more than fifty years. During the twenty-five years longer she was permitted to labor and pray for missions, no one ever heard her speak of the beads, although they were the only ornament she ever possessed, and self must have whispered: "Surely duty does not demand it." Filial love must have brought memories of the dear mother whose last gift they were. There must have been loving thoughts of her own children, whose baby fingers had toyed with the bright globules as she had rocked them to sleep. Precious, also, was the tiny tooth-mark made by the little child who long years before fell asleep in the arms of Jesus. Can we doubt that her simple offering was blessed to the salvation of souls?

Beside the necklace lie two bright silver dollars, presented to Mrs. F. on her ninety-fifth birthday, when silver currency was not much in circulation. With great delight she consecrated them, and though she ceased to remember many things, she never forgot the blessed cause of foreign missions.

Look upon another gift; only a pair of stockings. More than forty years ago they were given by Mrs. C. The greater part of her life she had possessed wealth, but reverses came and they were compelled to seek a home in the house of public charity. Her husband died soon after. Her trials were patiently borne, and as she read of the progress of missions she longed to help as in other days. Looking over the very few possessions left her, she took up a woolen scarf which had been worn by her departed husband. Her own hands had spun the thread and knit the scarf. How could she part with it? Her trembling fingers of eighty years unravelled the thread and knit it into a pair of stockings, and when her pastor next called she gave them to him with a radiant face as her last offering for foreign missions. Did not the Master say as of old: "She hath done more than they all?"

Should our self-denying love equal theirs. how soon God's treasury might overflow!

S. C. Chapin.

SUGGESTION CORNER.

A subscription has been received from Worthington, Minnesota to send WOMAN'S WORK to the secretary of a newly formed local society. The sender writes: "I know of no better assistance to the inexperienced officers than the paragraphs entitled 'Qualifications and duties of officers of W. F. M. S.' in September number and your noble WOMAN'S WORK."

A lady in Pennsylvania also sends copies of the September issue to a vice-president and secretary of a society,—it seems incongruous that *they* should not have it,—for she

says: "I should feel lost without it, it is such a help to me."

Now and then subscriptions are received "for one of our home missionaries."

We have solved the problem each society must settle: how to meet society expenses of delegate to annual meeting, presbyterial society, executive committee tax, etc., without touching our regular offerings. We have a mite box placed on a desk, which each one passes on entering and leaving the room of our meeting. Each one drops in much or little, as she can, and all our expenses are thus met quietly and easily. We have tried it for two years with great comfort. *R.*

For Young People's Meetings, and not bad for any age.—An officer of York Co., Pa., reports: "Each is given a word to find in the Bible, and to repeat the verse containing that particular word at the next meeting." Suppose all the members try the phrase, "My Glory," sometime.

BOOKS RECEIVED.

The Capitals of Spanish America, W. E. CURTIS. (Harper & Brothers.) Price, $3.50.

There have been recent interesting books on Mexico, but no such work as this on South America has come under our notice in late years. It has the external attractions of handsome binding and paper, a fine large print for evening reading, is full of pictures and has an ample index in the back. As for the contents, there isn't a dull page in it. Mr. Curtis, as Secretary of the South American Commission, appointed by President Arthur, visited Mexico, and Central and South America, to investigate the opportunities existing for commercial relations between these countries and our United States; and his eyes and ears were wide open, on that journey, for everything that pertains to the people and the conditions of life among them. Anyone concerned for the religious welfare of this great continent will read Mr. Curtis' book with zest, and rise from it astonished that he knew so little before about such countries as Uruguay and the Argentine Republic, and impressed with the thought that, whether or not we buy and sell in South America, there is immense scope for Christian work there, and it is easier to lay hold of the land now than it will be fifty years hence, when immigration shall have made society more complex.

Bible Studies, covering the *International S. S. Lessons* for 1889. (A. S. Barnes & Co., N. Y. and Chicago.) Paper, price 50 cents.

This is another of Dr. Geo. F. Pentecost's admirable volumes.

Women's Board of For. Miss. of the Presbyterian Church,

No. 53 FIFTH AVENUE, NEW YORK CITY.

The regular prayer-meeting is held the first Wednesday of every month, at 10.30 A. M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and reading missionary letters, commencing at the same hour.

All interested are invited to attend.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Ave., N. Y. City.

A BRIGHT October sunshine added to the cheer of our first meeting at "No. 53," after the summer dispersion. Although some of our workers have not yet reported for duty, still many were able to be present, and with the goodly array of friends from near and far, the room was entirely filled. Many special causes of thanksgiving were mentioned which were gratefully recounted before the throne of grace.

More than one who was present was to sail in a few hours for India. They and the dear ones they were leaving were tenderly committed to the God of all consolation in earnest, believing prayer. It was hoped that we should have a short report from the London Conference, as we had added our share to that noble army of delegates from the entire Christian world. That pleasure we were obliged to postpone, but shall hope to enjoy it at our November meeting.

All who were present felt it a privilege to listen to Mrs. Reginald Radcliffe, of England, as she told of what she had heard and seen in the distant corners of the earth, which zeal for the Master has led herself and her husband to visit. It was thrilling to all who love their country to be told that the Mother Country acknowledges gratefully the lessons in Christian work she has learned from America.

The hour was nearly spent—there was only a moment in which Miss Franks told of her joy in restored health, and in the prospect of an early return to her work in Colombia.

At the close of the meeting nearly all

present tarried to share in a farewell service of the Foreign Board. *M. H. B.*

Miss Lily Murray, of Lockport, N. Y., is on her way to Japan. She goes to reinforce the corps of teachers in Graham Seminary.

Miss Jennie McKillican, who goes out as nurse to work with Dr. Sinclair in the hospital at Peking, is also one of our missionary daughters.

Miss Posey to the Central China Mission; Miss McKillican to Peking; Miss Browre to Sao Paulo, Brazil; Miss Babbitt to Lodiana, India; Miss Stimers to Guatemala; Miss Murray to Tokyo, Japan, and Miss Holmes returned to Syria, are the missionaries we have been permitted to send out during the summer.

New Auxiliaries.

Otsego, Presbytery, Worcester, Golden Links Band.
Steuben " Campbell, Little Gleaners Band.

Woman's For. Miss. Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.
Concerning special objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young Peoples' and Children's Bands, Miss F. U. Nelson.
Candidates will address Mrs. S. C. Perkins.
Treasurer, Mrs. Julia M. Fishburn.
Send all letters to 1334 Chestnut St., Phila.
Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The above brief invitation to the Monthly Prayer-meeting is not the formal thing it looks. Properly interpreted, it means to you who are at a distance, *Come* whenever you have, or can make, an opportunity. Let us meet face to face and give each other the right hand of fellowship, listen together to the stirring words from our missionaries, and praise and pray as the Holy Spirit may inspire us. And you who live near by, will you not consider this "a previous engagement"—not to be lightly broken? You are needed to make these meetings what they ought to be, and no one ever goes away without being glad she came. Certain auxiliaries carry out the plan of appointing members in turn to represent them here; others have allowed this good plan to fall into disuse. We urge its revival or adoption in every auxiliary and young ladies' band within a reasonable distance of this centre of missionary influence.

To "speed the parting guest" may be lightly said, yet its frequent repetition these days when nearly every steamer goes out with its quota of missionaries, is sure to carry something of the sincere interest they who say it feel. Our society assumes the care of nine new missionaries this fall: two others, as noted before, return after a rest at home. Mrs. J. C. R. Ewing, who did excellent service in teaching the wives of Theological students in Saharanpur, India, returns with her husband and three children, refreshed and eager to begin again whatever work is laid upon her. At the same time, October 3d, Mrs. John Newton, Jr. went back to India. Her station is not yet assigned, but she returns after many days, more consecrated to mission work, wiser in counsel, and richer in experience.

Miss Harriet A. Savage, of Newtown, Pa., and Miss Alice E. Bird, of Pennfield, Pa., also sailed October 3d, for the Lodiana Mission. They design to spend their first year at the Dehra School, in order to learn the language more speedily. Miss Bird is a trained nurse, the first sent out by us, and doubtless she will wish she might be an hundred trained nurses when she sees the need in India.

September steamers took Mrs. William S. Nelson (Miss Emma Hay, of Cincinnati, O.) to the Syria Mission accompanied by her husband, who is the son of Dr. H. A. Nelson, of *The Church at Home and Abroad*, the second one of that family in the foreign service. Later in September Miss Mary Lattimore, of Washington, D. C., went to re-enforce Mrs. Leaman in Nanking.

Miss Maria B. Franks returns to her work in Bogota November 10th, not less glad to go back than the friends there will be to have her with them again.

These all having obtained a good report, go out in fulness of blessing joyously, glad that they are counted worthy to serve, and if need be to suffer for His sake. To some extent they represent the summer's work of secretaries at home. While you have been resting, perhaps, without a thought of these duties, some deeply consecrated women have borne the burden of all the correspondence and interviews necessary to bring these recruits up to this day. When it comes your turn to work, and it has now come, will you not do your very best to keep the ranks full and lighten everybody's burden by bearing yours faithfully?

News has been received of the marriage

(August 22d) of Miss Harriette M. Eddy to the Rev. Franklin E. Hoskins, at her father's house in Beirût, Syria. Miss Eddy's name and that of Sidon Seminary have so long been happily united that it will be difficult for us, and harder still for her associates, to separate them; yet for such just cause we not only submit, but add our fervent blessing. She has done a noble work in Sidon, and as a missionary's wife at Zahleh, will have no less opportunity to serve her Master there.

Helps for Our Workers, the corrected list of all our leaflets, etc., is now ready for free distribution. *That Missionary Baby*, published first in WOMAN'S WORK, has been issued in leaflet form. Price, 2 cents.

THE price of Mrs. Douglass' *Historical Sketch* is 5 cents; not 15 cents, as given last month.

NEW AUXILIARIES.

Lehigh Presbytery, Pottsville, 1st Church.
Wooster Presbytery, McKay, Ohio.

NEW BANDS.

New Jersey, Phillipsburgh, Coral workers.
Penna., Blairsville, Immanuel, Mission Circle.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. LAFLIN and Mrs. N. D. PRATT. Concerning missionary visits, Mrs. GEO. BANCROFT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

NO ONE EXCUSED.

THE Publication Committee have notified all the workers in the Northwest of the necessity of an increased circulation of our Magazine. This is the most efficient tool in our hands, because it gives to our readers the true condition of affairs, and shows the responsibility resting upon each one to be up and doing.

We need 1600 *new names* on our subscription list of WOMAN'S WORK FOR WOMAN. This is our proportion of the 6000 called for. We have divided up this work among our presbyteries, and we *must have quick returns*. It may seem a small matter, yet who will dare neglect it?

WE ARE put to shame when we learn that in Abeih, Syria, a woman's monthly prayer-meeting is supported by *400 regular members*. Is it possible that American Christian women have less cause than these for gratitude, and less need of future mercies? Can our churches prosper while we are contented to receive blessings and remain perfectly passive?

AUGUST 31st, the W. P. B. M. of the Northwest celebrated the fifteenth anniversary since occupying Room 48 by reading selections from the Minutes, giving the attendance at the meetings in early days; the number of missionaries adopted and sent out within that time, together with various little items of interest.

WITHIN the past month we have had with us at some of our meetings, Rev. Jas. B. Ayres with his bride, and Rev. and Mrs. Leonard, *en route* for Japan. Mr. Wm. Rankin, for so many years Treasurer of the General Assembly's Board, has also greeted us, and Dr. J. P. Cochran, of Persia.

Dr. Marian E. Sinclair and Miss McKillecan, her assistant, have spent a day or two with us on their way to Peking, China, where Dr. Sinclair takes charge of the woman's pavilion in the Hospital.

THE sad tidings have come of the death, on August 19th, by cholera, of Mrs. W. J. P. Morrison, of Ambala. She was the daughter of Mr. Thackwell, and was born in India, where she has been a missionary of our Board for 11 years. She visited America about five years ago and made warm friends in Chicago. She died at Murree, among the hills.

OUT of the list of 32 missionary ladies mentioned in the October WOMAN'S WORK, nine going out for the first time and one lady returning, are from our Board of the Northwest.

NEW AUXILIARIES.

Bloomington Pres., Clinton, Children's Bd.
" " Onarga, Young Ladies' Soc.
Detroit Pres., Detroit. Westminster Ch., Lyon Mission Bd.
Dubuque Pres., Littleton, W. M. S.
Freeport Pres., Cedarville, Hopeful Bd.
Peoria Pres., French Grove, The Joyful Reapers.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 68 Saratoga St., Cohoes.

An exceedingly graphic account of a visit to the Nez Perces reservation in July last, has been written for us by a lady who went out to Mt. Idaho and the Kamiah valley, and spent a week with Miss McBeth among her Christian Indians. It contains so much of interest to our societies that it has been decided to print it and send it out as a leaflet.

A copy of a letter from Mrs. Wachter, of Bangkok, acknowledging the receipt of a box for her school for girls at the lower station, "Sumray," has also been kindly furnished us by the Women's Board of New York, and can be had by applying to our Corresponding Secretaries.

The last intelligence received from the Girls' Boarding School at the upper station in Bangkok, "Wang Lang," the school in which we now have several scholarships, is a not altogether agreeable surprise to N. N. Y.

It will be remembered by those most interested at the time we built this school, that the original building was commenced for a residence, and the grant for the land contained a clause stipulating that if the Government ever wanted it for its own use, it should be given up by the Mission. The Government now claims it. They have built a Government Hospital immediately adjoining it, and want the school property for a medical college. This is done through no unfriendly spirit to the school, for they offer the Mission the choice of any position or buildings in the city which shall furnish a fair equivalent, and as the location of the Hospital so near them renders the present site undesirable for a school, the change will really be no calamity, but a benefit. But to us who worked so hard for that spot, to whom the organ, books, and pictures on the walls are familiar objects, and to whom the very bricks in the building seem dear, it seems as if our last hold on the school would be exterminated by this change. But with a true mother's love for her child, the Society of N. N. Y. will rejoice in the growth and prosperity of this school, and in the manifest blessing of God upon the effort, even if that growth and blessing separate it still farther from its original source.

Miss Hammond, accompanied by Miss Stimers, who is to take Miss Ottaway's place, sailed from New-York on the "Colon," the 20th of September, and expects to reach Guatemala on the 6th of October. By her request, the members of the "Penny Gleaners," of Waterford, met and remembered her in prayer at the hour of sailing. Let us continue to bear these two dear heralds of the Cross on our hearts as they enter on their labors in this particularly discouraging field.

It is at last decided that our new work for this year shall be a contribution of $1,500 toward a girls' school in the City of Mexico. When this page is read, the matter will have been presented and discussed at our meeting in Hoosick Falls, and a leaflet giving all the information attainable on the subject printed and circulated, so that nothing further need be said here, except that, inasmuch as our Society was the only one whose receipts showed a falling off last year, we need to make greater efforts than ever to make up our loss, as well as to increase our gifts.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St., for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Ave.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 a. m. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 a. m. and 4 p. m. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

There has been an alarming deficiency in the receipts of the treasury during the last

four months. Instead of advancing we seem to be retreating. Instead of giving more liberally we are withholding. Last year at this time we had in the treasury twelve hundred dollars more than we now have. What is the matter? Are we becoming indifferent to the work whose needs are more pressing and whose pleading calls sound more loudly on every side? Or have we only been careless and neglectful in giving promptly and systematically? Dear Workers of the Southwest, surely we must not lag and fall behind. Half-hearted soldiers never win the battle. We must overcome this obstacle by hard work and self-sacrifice. Every year since organization we have made some progress; we can not fall behind now when new fields are opening and new missionaries are pleading to be sent out. Let us each search our hearts and see if we have been working as zealously as we might have done and giving as liberally as we might. Self-denial and hard work may be, and will be, needed to meet all demands upon us, but let us work day by day in God's strength and He will doubly bless our efforts and our gifts. Begin at once! No time is to be lost if we would bring into our treasury what we have so far failed to give.

MISS HARTWELL has signified her willingness, and will be employed by the Board, to visit societies and hold meetings in Missouri during the fall months. Her work in Kansas did great good, and much is hoped for from her work in Missouri.

THREE young ladies have recently offered themselves to go as foreign missionaries under our Board.

WE HAVE received an interesting letter from Rev. S. Lawrence Ward concerning the Boys' Boarding-school in Teheran, a picture of which was in WOMAN'S WORK for last month. Mr. Ward says the average number of boarders this year has been 25, total on the roll, 41. They are classified thus:

Jews,	10
Fire-worshipers,	5
Armenians, boarders,	20
" day-pupils,	3
European "	3

Mr. Ward would be very glad to know of any one who would like to give a small printing press, with type, a turning lathe, a scroll saw or other instrument to give the boys some manual training.

THE Board has accepted Mrs. Findlay as foreign missionary to the Indians. Her field is Winnebago, Nebraska.

OUR earnest prayers follow Miss Griffin, who has returned to Chieng-Mai, Siam.

NEW SOCIETIES.

Bolivar, Missouri.
Emporium, Kansas.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from September 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS,]

ATHENS.—Middleport, Perseverance Bd., 45.09

CLEVELAND.—Cleveland, 1st, Sarah Fitch Bd., 30; 2d, 25; Painesville, Lake Erie Sem., 18.25; Rome, 4, 77.25

ERIE.—Meadville, 2d, Little Helpers, 5.00

KITTANNING.—Apollo, 24.03, Hopeful Bd., 6.98, Faithful Workers, 6.49; Cherry Tree, 6; Clarksburg, 20; Clinton, 6; Ebenezer, 40; Eldersridge, 40.65, Bd. of Hope, 2.42; Freeport, 50; Glade Run, 19; Leechburg, 40; Marion, 21.75; Mechanicsburg, 20; Saltsburg, 30; Tunnelton, 9; Washington, 21; West Lebanon, 10, 373.32

LEHIGH.—Allentown, 20; Bethlehem, 30; Catasauqua, Bridge St., 12; Easton, 1st, 35; Easton, Brainerd, 30.20; Hokendauqua, 4.50, Cheerful Workers, 2.50; Mahanoy City, 18.50; Mauch Chunk, 20. Nevius Boys. 37.54; Pottsville, 1st, S. S., 12.25; 2d, 10; Reading, 1st, Aftermath Soc., 25; Stroudsburg, 18.80; Summit Hill, 15, Jamestown Bd., 5, 296.29

PHILADELPHIA.—Ch. of the Atonement, Boys' Soc., 2.50; Walnut St., Dana Bd., 5, 7.50

ST. CLAIRSVILLE.—Bellaire, 1st, 10; Crab Apple, 45; Farmington, 5; Nottingham, 37.39; Rockhill, 5; Scotch Ridge, 11, 113.39

SHENANGO.—Beaver Falls. 31.22; New Brighton, 24.50, Daylight Workers, 18; New Castle, 1st, 14.05, 87.77

MISCELLANEOUS,—Manchester, Vt., Mrs. A. C. Reed, 140; Philadelphia, a friend, 75; A. M. P., 1; Union Springs, N. Y., Mary C, Allen, 10; Cash, 1.60, 227.60

Total for September, 1888,	$1,233.21
Total since May 1, 1888,	13,412.77

MRS. JULIA M. FISHBURN, Treas.,

Oct. 1, 1888. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to September 20, 1888.

BELLEFONTAINE.—Kenton, 7.00

BLOOMINGTON.—Bement, 13.25; Buckley, 12.50; Bloomington, 1st, 33.23; 2d, Helpful Hands, 15.50; Champaign, 139.70; Clinton, 25; Gilman, 10; Lexington, S, S., 8.55; Mackinaw, 15.50; Minonk, 5.60, Mite Society, 6.73, 285.56

CEDAR RAPIDS.—Blairstown, 5.83; Cedar Rapids, 1st, 100; 2d, 30.90; Garrison, 9.75, Helpers, 11.75; Lyons, 2; Mechanicsville, 25; Linn Grove, Ed., 25; Vinton, 57.10, S.S., 9.25, 276.68

CENTRAL DAKOTA.—Artesian City, 6; Flandreau, 5; Hitchcock, 5.90; Huron, S. S., 10; St. Lawrence, 1, 27.90

CHICAGO.—Chicago, 1st, 62,60; 2d, 6.25; 3d, 10; 8th, 22.25; Ch. of the Covenant, 14.97; Jefferson Park Ch., 5; Du Page, 10; Hyde Park, 60; Lake Forest, 262, Steady Streams, 28.72; South Evanston, 15; Woodland Park, S. S., 25; Mrs. D. K. Pearsons, 5 (less Pres. Ex., 11.75), 515.04

CRAWFORDSVILLE.—Bethel, 1.25. S. S., 17.50; Bethany,

S. S., 17; Delphi, 38.75; Lexington, 3; Ladoga, 7.25; Newtown, 5; Rockfield, 9.12; Romney, 5, 104.57

Des Moines.—Lucas, 2.35

Detroit.—Ann Arbor, 37; Howell, 36.83; Northville, 15; Pontiac, 19.14, Y. L. S., 15, 122.97

Dubuque.—Dubuque, 2d, 25, Y. L. S., 30; Farley, 3.50; Hazleton, S. S., 2.75; Hopkinton, 15.82; Jessup, 2.78; Oelwein, 2.50; Pine Creek Ch., 10; Waukon, 2; West Union, 2.50, 96.85

Fort Wayne.—Goshen, 50; Kendallville, 7.50, 57.50

Freeport.—Fountaindale, 170.48; Freeport, 2d, 23; Rockwood, 7, 200.48

Grand Rapids.—Grand Rapids, 19; Westminster, 11.50; Harbor Springs, 5.92; Ionia, 4; Mackinaw City, Northern Lights, 1.54; Muir, 2, 43.96

Huron.—Fostoria, 20.21; Norwalk, 30; Sandusky, 29, 79.21

Kalamazoo.—Cassopolis, 15; Constantine, 15.50; Kalamazoo, 19.80, S. S., 60; Niles, 27; Richland, 6.63; Sturgis, 10; Three Rivers, 8.30, Y. L. S., 5; Mich. Fem. Sem., Kalamazoo, 12.47, 179.70

Lima.—Columbus Grove, 10.00

Logansport.—Kentland, 5; Lake Prairie, 6.90, Little Helpers, 2.10; Logansport, Broadway Ch., 4.05, S. S., 8.52; Meadow Lake Ch., 7.50; Michigan City, 15.50; Monticello, 6.50, Y. P. S., 3 25; Plymouth, 16.30, Band, 2.41; Remington, 5.45, Bd., 1.25; South Bend, 15; Idaville, 7.10, 106.83

Mattoon.—Neoga, 10; Tuscola, 4.25; Taylorville, 15.28, 29.53

Milwaukee.—Cambridge, 10, Y. L. S., 10; Milwaukee, Calvary Ch., 30; Immanuel Ch., 35; Ottawa, 3.56; Waukesha, 5, 93.56

Muncie.—Kokomo, 12.10; Marion, 7, Girls' Bd., 7; Muncie, 23.35; New Hope, 2; Peru, 20.23; Wabash, 74.05, Cheerful Givers, 10.30, 156.03

Ottawa.—Aux Sable, 10.80; Grand Ridge, Y.L.S., 10, 20.80

Pueblo.—Colorado Springs, 225.00

Saginaw.—Bay City, 21; Morrice, 10, 31.00

Schuyler.—Elvaston, 9.50; Mt. Sterling, Cheerful Givers, 50, 59.50

St. Paul.—Minneapolis, Bethlehem Ch., 14.21; Highland Park, 13.12; Westminster Ch., 77.90; St. Paul, Central Ch., Y. L. S., 10.20, Little Flock, 16; House of Hope, 100, 231.43

South Pueblo.—Mrs. John Cameron, S. Pueblo, 10.00

Vincennes.—Petersburg, 11.40, S. S., 4; Washington, 10, 25.40

Whitewater.—College Corner, 9; Connersville, 15.35; Greensburg, 51.30; Kingston, 12.60; Knightstown, 5; Richmond, 26; Rushville, 16; Shelbyville, 17.10, 152.35

Miscellaneous.—Mrs. Routledge's mite box, 2.51; Laconner, Washington Terr., Mrs. J. R. Johnson, 45, 47.51

Total for month,	$3,198.71
Previously acknowledged,	9,237.38
Total from April 20 to Sept. 20,	$12,436.09

Mrs. C. B. Farwell, Treas.,
Chicago, Sept. 20, 1888. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1888.

Buffalo.—Buffalo, Bethany, Mary and Martha Bd., 10, Lazarus Club, 25; Calvary, 59.94; Central, 50; 1st, 43; North, 75.43; Dunkirk, Soc., C. E., 30; Jamestown, 1st, S. S., 7.50; Portville, Whatsoever Bd., 3; Ripley, 30; Westfield, 20, 353.87

Cayuga.—Auburn, 2d, individuals, 80; Cayuga, 10.60; Five Corners, 9; Weedsport, 20, 119.60

Chemung.—Big Flats, 12.50; Dundee, 14.50; Elmira, 1st, 46.20; Lake St., 50; Horseheads, 6, a lady, 15; Mecklenburg, 12; Southport, 5; Sugar Hill, 2; Tyrone, 7; Watkins, 30, 200.20

Lyons.—East Palmyra, 23.25; Newark, 21.33, 44.48

Morris and Orange, N. J.—Morristown, 1st, Children's Soc., 50.00

Nassau.—Freeport, 25; Hempstead, 29.17; Huntington 1st, 60; Jamaica, 100; Melville, 2.85; Newtown, Miss. Bd., 10; Smithtown, 35, 262.02

New York.—Calvary, Progress Miss. Bd., 9.59; Washington Heights, 35, 44.59

Niagara.—Albion, 9.05; Barre Centre, 8; Knowlesville, 12.91; Medina, 10; Niagara Falls, 9.37, 49.33

North River.—Cornwall-on-Hudson, 5; Highland Falls, 6.40, Bainbridge Bd., 10; Little Britain, 5; Newburgh, Calvary, Earnest Workers, 25; Pine Plains, 7; Rondout, 82.45, 140.85

Rochester.—Brighton, Gould Miss. Bd., 50; Gates, 10; Mt. Morris, Y. L. S., 5; Rochester, Brick, 10; St. Peter's S. S., 21.79; 3d, Link Boys' Bd., 12; Sparta, 1st, 15, Lend-a-hand Club, 5; Webster, Earnest Workers, 18.30, 147.09

Syracuse.—Cazenovia, 25; Fayetteville, 32.16; Syracuse, 1st, 80, 137.16

Utica.—Knoxboro, 21.61, Hallie Miss. Bd., 6.75; Lowville, Y. P. S., 50; Oneida, 25; Oriskany, 6.50; Rome, S. S., 50; Sauquoit, 22, Willing Workers, 21.37; Utica, Bethany, 25; Verona, 10; Waterville, 60; West Camden, 13.73, 311.96

Westchester.—Mt. Vernon, 7; Thompsonville, Conn., S. S., 40; Yonkers, Westminster, 25, 72.00

Total,	$1,933.15
Total receipts from April 1, 1888,	10,194.63

BOXES SENT.

From Brooklyn Societies to the Peking School, China, $66.

From Society at Batavia to Miss C. O. Van Duzee, Salmas, Persia, $38.21.

From Buffalo Societies to Miss M. K. Van Duzee, Oroomiah, Persia, $106.

From Jamestown Auxiliary to Miss M. K. Van Duzee, Oroomiah, Persia.

From Y. L. Association, Church of Puritans, New York, and from Classon Avenue Mission Band, Brooklyn, to Miss Montgomery, Hamadan, Persia.

To Mrs. J. L. Whiting, Peking, China, from Y P. Soc., Waterloo, value $4; from Y. L. Soc., Aiden, $10; from Open Hand Mission Band, Youngstown, $5; from Boys' Band, Westminster Church, Auburn, $3.

To Mrs. David Thompson, Tokyo, Japan, from Y.L. Miss. Circle of Calvary Church, Lockport, $8; from Miss. Band, Cheerful Givers, Jamaica, $8.

Mrs. C. P. Hartt, *Treas.*,
53 Fifth Avenue, N. Y. City.

Mrs. J. A. Welch, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest to September 1st, 1888.

Highland.—Blue Rapids, Sunbeam Bd., 30.00

Kansas City.—Butler, 20.95; Kansas City, 2d Ch., 96.85; 5th, 1.89, S. S., 3.59; Raymore, 13.12, 136.40

Neosho.—Fort Scott, Bd., 5; Louisburg, Y. P., 6; Neosho Falls, 2.30; Pleasanton, Morning Stars, 4; Oswego, 5; Oswego, coll., Bd., 9.16, 31.46

Topeka.—Junction City, 9.27; Kansas City, Kan., 5.42; Leavenworth, Y. L. S., 37.62, 52.31

Total for month of August,	$250.17
Previously reported,	880.59
Total receipts for For. Fund since April 1, 1888,	$1,130.76

Mrs. Daniel Kuhn, *Treasurer*,
1608 Chouteau Ave., St. Louis.

INFORMATION CONSERVATION, INC.